SUGGESTIONS

FOR

ALTAR GUILDS

Thirtieth Thousand

Price $1.00

Diocesan Altar Guild

of Massachusetts

One Joy St., Boston, Mass. 02108

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Our Church allows a wide variety of usage whereby her members may express their devotion and satisfy their desire to worship God. Whether simple or elaborate, the ceremonial may be equally right and equally helpful to the devout soul. It is, therefore, with no wish to standardize customs that this booklet is put forth; rather with the hope that the suggestions here made may be found helpful to members of Altar Guilds and build up among them an even greater reverence and care for all that pertains to our altars and chancels.

O LOVING SAVIOUR, we pray Thee to send thy blessing upon this Altar Guild and the work of all its members; give us thy grace that we may be loyal to thy Holy Church, and faithful in our care of holy things. Grant that as we adorn and make ready thy Altar we may learn greater love and reverence for all that belongs to thy service, and through all outward symbols come to a clearer vision of the inward and spiritual truth taught by them.

We ask this for thy sake, O Blessed Lord and Master. *Amen.*

Bless us, O God, with the vision of thy Being and Beauty; that in the strength of it we may work without haste and without rest; through Jesus Christ, our Lord. *Amen.*

SUGGESTIONS FOR ALTAR GUILDS

"A Sacristan's position is a most important one, and he must be devout, sensible, and even-tempered. He will not have to do everything himself, but he must see that everything is done, which means that he must be kind and pleasant in manner as well as careful and methodical." These quoted words refer to the Church of England where the Sacristan's position is usually held by a man, with young men or women as his assistants. It is equally appropriate, however, to our own Church in America, where the work of the Sacristan is most often done by a group of women called the "Altar Guild," or "Altar Society," or sometimes the "Sanctuary Guild."

The head of this guild is the Rector of the parish, *ex-officio,* whose directions the guild exists to perform. The members should be communicants of the parish. Their number may vary according to the size of the parish and the amount of work required. There should be a President, or Directress, of the Guild who should possess, if possible, the qualifications of the Sacristan quoted above. There may also be a Secretary and a Treasurer.

With a knowledge of the wishes of the Rector, the work should be done in a manner to save him the trouble of all detail. The sanctuary should be found clean and in readiness for all services, also the font, the lectern, prayer desks, and pul-

pit; the altar linens should be spotless, the silver and brass shining, the lights (if used) in good order, the flowers fresh. In the sacristy the vestments should be found in equally perfect order.

To obtain this result the work must be carefully planned, and meetings of the guild should be held at intervals to report progress and to stimulate the work generally. The President or Directress should preside at such meetings.

Finances

As there are usually some expenses in connection with the guild, the question of finances must be met. In some churches the vestry includes altar guild expenses in the parish budget; in others the altar guild makes an estimate of its needs and this is included in the budget of the women of the parish which is raised as a whole. Another plan is to have small dues paid annually by members of the guild. Sales and fairs are also permissible, and are often an excellent way to earn money when it cannot be so readily given as can time and labor. Care should be taken to see that such ventures are dignified and sincere, and not carried to excess.

Care of the Sanctuary

One method of arranging the sacristan's work is to divide the members of the guild into committees of three or four, each committee serving one month of the year in rotation, sharing the various duties for which the guild is responsible.

This plan allows all members to take an active part in the work of the guild and gives to everyone a general knowledge of all the work.

A second method is to appoint several groups, each of which takes charge of a certain duty throughout the year, leaving, however, the sanctuary work proper to be performed by all the members in turn, serving, two at a time, for one month of each year or for one week of every month. If, for instance, a committee, with a chairman and a few members, attends to the linen, sees that it is properly laundered, mended, and renewed throughout the year, the result is apt to be better then when new members undertake the work each month. It is the same with the flowers —a committee can best see that they are always provided. With the vestments and lights a similar plan may be followed.

The sanctuary work reserved for all the members of the guild to perform in turn is usually done on Saturdays, at an hour arranged by those serving to suit their convenience. It includes the thorough cleaning and dusting of the sanctuary and all that pertains to the altar and to any chapel which may be in the church, also the font, the lectern, prayer desks, and the pulpit. (On a shelf or some other convenient place in every pulpit should be a Bible, a Prayer Book, and a Hymnal.) On this day, also, the flowers may be arranged and set upon the altar, the markers properly placed in the Bible and Altar Book, and the altar vested for the services to follow on Sun-

day. The protector, however, is not removed from the altar until just before the service of the Holy Communion, after which it is at once replaced so that the fair linen shall at all times be protected from dust and falling flowers. The sanctuary work includes the preparation for the service of the Holy Communion. If there are daily services in the sanctuary, it should be cleaned daily.

In order to remind ourselves of the privilege of having our share in the keeping of God's House, and increasing our reverence for it, let all work in the church be begun with a few moments of silent prayer at the altar rail. "This work is for God's House—may I do it worthily." The work itself should be done in silence, as far as possible, and without haste. At the end of this booklet suitable prayers will be found.

Any work done in the church, in preparation for a service to follow, should be finished at least ten minutes before the service begins, and there should be an interval of about the same length of time afterwards before going into the sanctuary so that the devotions of the congregation may not be disturbed.

A Corporate Communion Service for members of the guild on at least one Sunday or Saint's Day during the year is very desirable.

In some churches members are admitted to the guild by a simple form of service which emphasizes the dignity of the work. Surely it is in proportion to the spirit of consecration and love

in which this work is done that it is acceptable to our Master, or of value to the priest and congregation. A form of Admission Service will be found at the end of this booklet.

THE SACRISTY

In the sacristy there should be "a place for everything and everything in its place." Here, if possible, should be running water and an appliance for boiling it, also a piscina with drain leading to a dry well in the ground. These will allow for a reverent and thorough cleansing of the communion vessels after the service. Such conveniences are not always obtainable, however, and where they are not, a special bowl may be kept for this purpose, the water boiled elsewhere and brought to the sacristy. After the communion vessels are cleansed with boiling water, this water should be poured reverently on the ground or into the piscina. Special towels should be kept for these ablutions. Water for the flowers and other purposes may run into a sink with an ordinary drain.

A special table should be kept in the sacristy on which to place the communion vessels before and after the service.

When eucharistic vestments are used, there should be in the sacristy a special place in which to keep and arrange them. The chests which hold the altar linens, hangings, and other vestments must vary according to the size and limitations

of the sacristy and the number of articles used. It is very helpful to the sacristans, however, if enough shelves and drawers are available so that the articles may be kept neatly and found readily.

A small chest with a lock, or a safe, is desirable to keep the chalice and paten, the flagon or cruets, and the canister for bread or wafers. Here the communion vessels may be put away after being cleansed, fully vested and ready for the next service.

There should also be a closet for brooms and all cleaning materials as well as silver and brass polish. Here on shelves may be kept empty vases, the alms basins, and candles. If there is electricity or gas, an iron and small board will be useful. A mirror, soap, and towels should also be provided. It is helpful to have a book hanging in a convenient place in which is written in detail the work expected of the sacristans, the order in which they are to perform it, and the places where the various articles needed are to be found. A Church Calendar should also hang in the sacristy, and a bulletin board where messages may be left.

The sacristan is indeed fortunate who can have a working sacristy with the accessories described above. Often the Rector must share his study or robing room, or space must be found in some corner of the choir room. The ideal arrangement, however, is to have a working sacristy apart from the priest's sacristy, or robing room, or the choir room.

THE CARE OF THE ALTAR AND THE FONT

In the following directions the reader will notice that it is intimated that in some churches arrangements may exist that are different from those here described. She will doubtless find here the mention of certain articles which are in use in her own church and realize that many articles mentioned are not in use in her church. It is hoped, nevertheless, that everyone will find something helpful, for whether the church is rich in its ceremonial and has daily services, or whether its equipment is the simplest possible and only occasional services are held, the underlying meaning of all altar guild work is the same—an expression of love and reverence.

"Reverence is centered in a person and in things that belong to that person. It emanates from a heart filled with love, and love without reverence is not true."

The Care of the Altar

The care of the sanctuary is analagous to the care which a good housekeeper bestows upon her house, and as the joy and success of her housekeeping is in proportion to her love for her household, so no one can adequately take charge of an altar in the House of God without loving God.

We should remember that the altar is the Lord's Table and to have charge of it is a great privilege; let us therefore give it of our best, both in loving care and beautiful equipment.

"I will not give unto the Lord that which costs me nothing," either in material or time.

Preparation of the Altar

In order to emphasize that the altar is a Holy Table, do not use it as a resting-place for utensils while cleaning the sanctuary, as one might use an ordinary table. It must always be covered when dust arises from sweeping or from other necessary work that is being done.

In the preparation of the altar it should first be carefully dusted, the duster held firmly and and dusting done the way of the boards if the altar is made of wood. A stone altar should occasionally be washed. At the back of the altar are often shelves called "gradines," or sometimes one shelf called the "retable." Here are placed the cross and the candles (if the latter are used). Flowers also are placed here at the proper seasons to beautify the altar, but vases should not be left without flowers, as of themselves they have no significance.

The ancient English arrangement of the altar, without gradine or retable, is being restored of late in some churches and chapels. In such case the cross and candlesticks are placed directly on the altar. Flowers also may be placed there with care (not more than two vases), especially if a dorsal, forming a good background, hangs behind the altar. Where there is an elaborate reredos in gold and color, flowers may hide beautiful carving, paintings, or statues and are better

omitted. It is questionable taste to decorate the decorated. In such case flowers may look better standing on the floor in somewhat larger vases or jars, or flowering plants in pots may be used.

After the entire altar, the reredos, and the altar ornaments have been thoroughly dusted, the flowers arranged and in place, the altar may then be vested in the following manner:

The cere cloth is a first covering. It is a linen cloth (sometimes waxed) and is the exact size of the top of the altar.

This is followed by the linen which holds in place the altar cloth, that is the frontal or super-frontal.

The fair linen is the next covering.

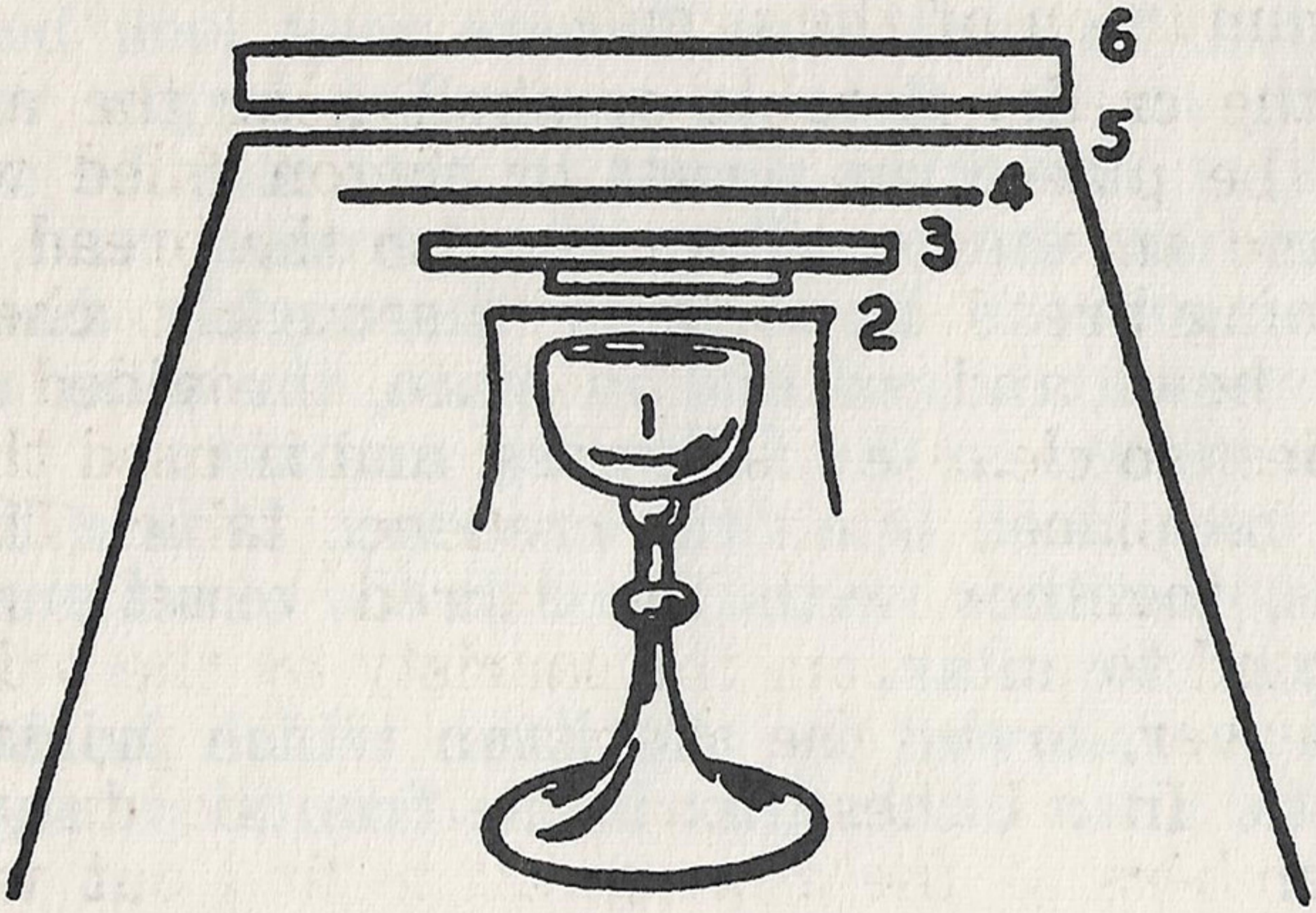
Over the fair linen is placed a cover to protect the linen when the altar is not in use. It should be removed before the celebration of the Holy Communion and replaced afterwards.

Preparation for the Service of Holy Communion

In the sacristy the chalice and paten should be perfectly clean and bright.

The purificator should be placed over the top of the chalice and then the paten, or plate, on top of that. The purificator is used to cleanse the chalice after the service, or as the priest may wish to use it in connection with the chalice. On the paten may be placed a priest's wafer if wafer bread is used and the priest so desires. This wafer is a little larger than those used to communicate the congregation. Over the paten is placed the

Diagram for Preparing Sacred Vessels



1. Chalice.
2. Purificator.
3. Paten (with priest's wafer).
4. Pall.
5. Chalice Veil.
6. Burse (with corporal, post-communion veil and, if desired, an extra purificator inside).

pall. The pall is used to protect the chalice during the celebration. Over the pall is placed a silk chalice veil, and on top of this a burse or pocket containing the corporal and a linen chalice veil, also an extra purificator if the priest so desires.

In churches where the ancient English use is followed it is the custom to omit the silk chalice veil and the pall (5 and 4 in the preceding diagram), simply placing the burse(6) over the paten (3). In this case the burse should contain two corporals, one to spread on the altar and the other to be used folded in the place of the pall

and unfolded to cover the chalice and paten after the communion of the people.

On the credence table or shelf near the altar should be placed one cruet or flagon filled with wine and another with water, also the bread box containing bread or wafers. In some churches a lavabo bowl and small towel are provided for the priest to cleanse his fingers, and if used these should be placed upon the credence table. These articles, together with the sacred vessels, may be carried to and from the sacristy by the priest, by a server, or by the sacristan if the priest so requests. In all these matters it is the duty of the members of the altar guild to find out what the Rector of the parish wishes them to do, and to do it with faithful and loving care.

After the Service

After the celebration of the Holy Communion it is the priest's privilege to see that no particle of the Blessed Sacrament remains in chalice or paten. If, by accident, anything is left, it is the duty of the sacristan reverently to consume any wafers which remain and to pour any wine into the piscina or on the ground.

After the service is over the chalice and paten must be carefully cleansed in boiling water and put away. Often a small chest with a lock on it, or a safe, is kept in the sacristy for this purpose, and the communion vessels are put there, fully vested and ready for the next service.

A special basin should be kept for washing the chalice and paten and rinsing the purificators, and if possible the water thus used should be poured into the piscina with a drain leading directly to the ground.

THE FONT

The Font

When possible the font should be placed near the door of the church, typifying the entrance of the soul into the Christian life, as the door is the entrance to the House of God, the home of the Christian family.

The Ewer (if used)

When the font is prepared for the sacrament of Holy Baptism the cover should be removed and the bowl carefully dusted, or washed if necessary. The ewer, which is a pitcher generally made of brass or silver, should then be filled with warm water and set near the font in a convenient place for use.

The Baptismal Shell (if used)

The baptismal shell with which to pour the water on the head of the candidate should be placed on the edge of the font at the right.

Towel

A clean lavabo towel, or purificator unfolded once, should be laid over the edge of the font.

Care of water in the font

The font should have a drain or pipe leading from it directly to the ground. If there is no such drain, a silver portable font or a glass bowl is sometimes used and kept especially for the purpose. Clean, warm water is then put into the bowl which is set in the font. After the service, this water which has been blessed, that is, dedicated with prayer to a special religious use ("sanctify this water to the mystical washing away of sin"), is poured reverently on the ground or into the piscina.

When water has been poured by the priest into a stationary font where there is no drain, it can be dipped out into a basin until most of it has been removed; then what remains can be taken up with a sponge. The water thus removed from the font should also be poured on the ground or into the piscina, and the font left clean and dry.

As the font, like the altar, has been dedicated to a special purpose, no flowers or decorations should be placed in it, nor should it be used as a receptacle for articles of any kind, however worthy their purpose. Care should be taken that nothing is arranged around the font or at its base which will impede easy access to it at any time for its proper use, the administration of the sacrament of Holy Baptism.

OCCASIONAL SERVICES

For weddings, funerals, and other special occasions many flowers are often sent to a church for purposes of decoration, and, because those who have the matter in charge may be professionals or unacquainted with the traditions and symbolism of our Church, scant reverence for the sanctuary is sometimes shown and flowers may be put in most unsuitable places. It is suggested that the Rector of the parish notify the directress of the altar guild in advance of such occasions, and that a member of the guild be present in the church to see that the altar is properly vested and to oversee the disposition of the flowers.

A word of caution may be necessary to remind this member that here is a matter which calls for much tact and consideration on her part.

For a wedding the altar is usually vested in white and the flowers placed on and about it.

For a funeral the altar is usually vested in violet or black, sometimes in white, and the flowers are best placed about the bier. In the case of the death of the Rector of the parish, the pulpit and the rector's stall may properly be decorated.

Funeral Pall

The use of a funeral pall is a custom which must commend itself when understood.

The pall is a large covering about ten feet by six feet which is placed over the coffin as it

reaches the church door. It need not necessarily be black or gloomy, but may be made of purple, red, blue, black, or white material, and usually a wide cross extending from end to end and side to side is appliquéd or embroidered in a contrasting color. The symbolism, that our Mother the Church covers alike all her children, is surely beautiful.

When the pall is used no flowers should be placed upon it.

ALTAR VESTMENTS AND THEIR CARE

Frontal

This is a cloth covering the front of the altar, often elaborately embroidered and of rich material, with fringe set on at the bottom and sometimes at the sides.

Superfrontal or Frontlet

A cloth covering the top of the altar and hanging over the front edge for a distance of six to twelve inches, concealing the top of the frontal, is called the superfrontal or frontlet. It may or may not be of the same material as the frontal and it may be either plain or embroidered, but the part covering the top of the altar is best made of linen. It can be kept in place by a two inch hem at the back, into which a flat bar of brass or some other heavy metal is inserted. It

is better to divide the bar, otherwise it is unwieldy. Rings and small hooks can be used if preferred.

When the altar is a carved one, a superfrontal is sometimes used without a frontal; but many churches need the color which a frontal supplies.

Silk Chalice Veil

This is a square of silk varying in color according to the season, often finely embroidered, used to cover the chalice when it is carried to and from the altar.

Burse

The burse is a case or pocket of the same material as the silk chalice veil, also embroidered, in which the corporal is kept and carried to the altar; it contains also the linen chalice veil and, if desired, an extra purificator.

Alms Basin Cover

This is a square of silk or some other material which is used to cover the alms when presented. A simple cross may be embroidered in the center. If a white cover is used, it is advisable to make it of wash silk or some other washable material.

Dossal or Dorsal

A curtain of fabric or needlework suspended at the back of the altar, corresponding or contrasting in color with the other altar hangings is called the dossal or dorsal. Side curtains are spoken of as "wings" or "riddels."

Antependium

The antependium is a hanging for the pulpit or lectern, which may or may not correspond in color with the hangings of the altar. Usually it is embroidered with an emblem.

Bookmarks

Bookmarks are very generally used in the Bible and Altar Book. They are made of ribbon with a fringe or some metal device on the ends, and may be embroidered or plain. Their use undoubtly tends to wear out the books more quickly than would otherwise be the case and, therefore, a simple piece of narrow ribbon to indicate the place, though not ornamental, has a practical advantage.

Veils

In some churches it is the custom to veil the altar cross and the processional cross during the last two weeks of Lent. These veils are usually made of very thin voile or chiffon. The colors used are purple, white for Maundy Thursday, and black for Good Friday if the cross is not removed from the altar. They are made large enough to cover the cross entirely and are tied closely about the base.

Confirmation Veils

These are worn by the candidates at the service of Confirmation. They are made of white voile about twenty-seven inches square, hemmed, with

tape sewed on the under edge of the front hem about eight inches, to be tied at the back of the neck under the hair.

Banners

These are made in all sizes, colors, and designs, and are carried in processions. They are usually placed only temporarily in churches.

Color Sequence in General Use

White is used for festivals of Our Lord, the Blessed Virgin, the Conversion of St. Paul, St. John the Evangelist, St. John the Baptist, Maundy Thursday, All Saints' and Michaelmas. It is also used for Baptism, Confirmation, Marriage, Ordination and Thanksgiving Day.

Red is used for Whitsuntide and Martyrs. (Sometimes for Ordination and Confirmation.)

Violet is used for Advent, from Septuagesima through Lent, Holy Innocents Day, Rogation Days and Ember Days.*

Black is used on Good Friday

Green is used after Epiphany and after Trinity.

*In Lent the color of a Saint's Day takes precedence except in Holy Week. Red for the Whitsuntide Ember days.

BISHOP'S VESTMENTS

Rochet

The rochet is a long white linen vestment like an alb, sometimes without sleeves.

Chimere

The Episcopal over-vestment, long and open in front, made of black satin without sleeves is called the chimere. Custom and convenience have formed the practice of sewing the full lawn sleeves of the rochet into the chimere. The sleeves are gathered into a buttoned band at the wrist, over which is worn a black satin band one and one-half inches wide. Sometimes they have quilled white ruffles about two inches wide.

Stole

A stole of the season, or a tippet, is worn over the chimere.

Cope

This is a large semicircular cloak of silk or other cloth fastened in front by a clasp called a morse. Both edges and around the neck are richly embroidered, as is also the hood on the back. Copes are worn by bishops or priests in solemn procession.

Mitre

The mitre is a head covering for a bishop, worn generally with the cope.

EUCHARISTIC VESTMENTS

Bishops as well as priests wear the eucharistic vestments.

Amice

The amice is an oblong piece of linen about sixteen by thirty inches, having a straight linen collar about three inches wide on the upper long edge. The collar is put on with a flat tape covering the seam, extending to the corners of the amice with ends long enough to cross over the breast and tie around the waist. It is worn over the cassock.

Alb

The alb is a long white linen garment with narrow sleeves, worn over the cassock and under the collar of the amice.

Girdle

The girdle is a cord which binds the alb at the waist; it is long and finished with tassels or knots.

Stole

The stole follows the color of the season. It differs from the ordinary stole in being long enough to cross over the breast, and the ends are kept in place by the girdle. It is worn under the amice collar and over the alb.

Maniple

This is a short narrow strip of silk worn over the left arm and of the same color as the stole.

Chasuble

The chasuble is the last vestment put on by the celebrant. It is worn at the altar only. Unless made of white linen, it should correspond in color to the altar vestments. It is ornamented with orphreys, one strip placed vertically on the front, called the pillar, the other strips forming a Y-Cross on the back. They may be richly embroidered.

CLERGY VESTMENTS

Surplice

This is the linen vestment worn by a priest or a deacon. Unless very long and full, it is always worn over a cassock.

Stole

The stole is a narrow band of silk or other material worn over the shoulders of bishops and priests, and on the left shoulder of deacons.

Tippet

The tippet is made of black silk or cashmere about ninety inches long and eight inches wide, the ends finished with narrow fringe; it is worn instead of the stole for choir offices only.

Cassock

The black garment of serge, cashmere, silk, or alpaca worn by all the clergy under the surplice, alb, or rochet is called a cassock.

Hood

The hood is not an ecclesiastical garment; it denotes an academic degree.

ACOLYTE AND CHOIR VESTMENTS

Cotta

This is the white garment worn by members of the choir. It varies in length and in shape, and before a decision is made as to which style is to be preferred, it is well to consider the facilities for laundering.

Cassock

The cassock is the black garment worn under the cotta.

At the Cathedral (the Bishop's Church) the choir may wear purple cassocks. Red cassocks are worn in some churches by the crucifer (the cross bearer) and the acolytes (servers).

Alb

In some churches the alb is worn by the crucifer and acolytes. Like the alb worn by the clergy, it is made of linen fastened by a sash or girdle. It must be worn with an amice which may be embroidered in red.

ALTAR LINEN

Fair Linen Cloth

This is the cloth which is required by the rubric to be used on the altar when the service of Holy Communion is celebrated. It is made of fine linen, and is most convenient when it is the exact width of the top of the altar, with a one inch hem on the sides, a two inch hem on the ends, and of sufficient length to hang over the ends of the altar for at least eighteen inches. This overhang serves to keep the cloth in place. The ends may be edged with lace or embroidery if it is desired to enrich the cloth. Though it may be plain, it is usually embroidered either with a single cross in the center or with four additional crosses so placed that when the cloth is in position a cross will be at each corner of the altar.

When laundered, the cloth may be rolled on a roll of paper or cardboard; two rolls are also found convenient, as less handling is required when it is placed on the altar, the middle being already indicated. Rolls covered with flannel hold the cloth better.

The Corporal

This is a square of linen, usually measuring eighteen to twenty-one inches, with a hem one half to three quarters of an inch wide finished. It is embroidered with a cross in the middle of the front third. When laundered, it should be folded right side in, two folds lengthwise and

two crosswise, making a square which can be easily inserted in the burse and opened conveniently when laid on the altar. It is carried to and from the altar inside the burse. A corporal which has been used at the altar should be left in the burse and not taken out and laid in a drawer until after it has been washed.

The Purificators

The purificators are soft linen cloths, usually made twelve inches square with a narrow hem. They are used by the priest to cleanse the sacred vessels at the altar. A simple outlined cross is usually embroidered in the middle of the front third or in the center. The purificators should be folded in the same manner as the corporal, except that they should be right side out. Corporals, purificators, and the lining of the pall should be carefully rinsed in clear water by the priest or the sacristan before being regularly washed and this water then poured into the piscina or on the ground.

Linen Chalice Veil (Post-Communion Veil)

This veil is made of fine linen lawn, usually beautifully embroidered in the center, and often trimmed with choice lace. It is sometimes used instead of a pall. A convenient size is eighteen inches square, though the size varies. It should be large enough to cover the bowl of the chalice when the paten is placed on the chalice. The hem should be one half inch finished. If no pall has

been used, the chalice veil should be rinsed in the same way as a corporal.

The Pall

The pall is used to cover the chalice and paten. It is a square measuring about seven inches, sufficiently large to cover the paten completely. A square of aluminum or plexiglass is inserted in an envelope of linen which should fit it tightly. Over this is fitted another envelope which may be embroidered. The object is to have it made so that it can be easily laundered and allowed to lie flat. Sometimes instead of a pall, a second corporal starched and folded may be used.

Cere Cloth

The cere cloth is a cloth the exact size of the altar, sometimes waxed. It is placed first upon the altar to protect it. Then the linen to which is attached the superfrontal is laid over it and, last, the fair linen in placed over the top.

Credence Cloth

The credence cloth is of linen and should be the proper size to cover the credence table. It may be embroidered or trimmed with lace. A piece of felting, the exact size of the top of the table, placed underneath the cloth, helps to keep it from slipping.

Protector

This is a cover used to protect the fair linen, if it is left after the service on the altar. It is

sometimes made of coarser linen. Colored linen or baize or some other plain material may be used if preferred.

The credence table cover, if left on, should also be protected when not in use. It is advisable not to hemstitch altar linen. Plain hems are more practical and are also considered more correct.

PRACTICAL NOTES

The persons handling vestments should have clean hands and a well-dusted place to lay the vestments. If, when put away, they cannot hang straight or lie flat, a roll of paper placed in the folds will prevent creasing.

Gold and silver embroidery tarnish if they are put away with paper which has been bleached with sulphur. A white tissue paper especially made for silver is sometimes procurable, but otherwise it is advisable to use black or blue paper or a clean soft cloth. Nothing heavy or rough should be placed on embroidery and it should not be folded.

When the altar vestments are hung in the church, care should be taken to see that the fringe on them lies smooth and even. If it does not, it may be straightened with the hand.

A stole guard is practical, as it protects the stole where it rubs against the neck or the cassock. A strip of lawn or muslin measuring about nine by two and a half inches, with a narrow hem-

stitched hem, is inconspicuous and easily laundered. When it is attached, the middle of the stole guard should correspond to the middle of the stole and turn over the edge on the outside about one half inch. While it is inadvisable to sew it on tightly, as this injures the material, it must be basted or tacked sufficiently firmly to hold in place.

To remove wine stains, use boiling water.

To remove wax from linen, use cold water and soap, rubbing gently. Strain the water before it goes into the drain to prevent clogging the pipes. Never use boiling or hot water.

To remove wax from carpet, scrape off all that can be removed, then place blotting paper over the spot and press firmly with a hot iron.

To cleanse white silk vestments, spread equal parts of French chalk and borax, generously, on the silk, and leave for a number of hours; then shake and wipe with care, repeating the process if desired. This procedure sometimes gives very satisfactory results.

Lace* should be wrapped in non-tarnishable paper and a piece of beeswax kept with the lace is an aid in its preservation.

In sewing lace on a cloth from which it must be removed from time to time, do not sew finely, but as loosely as possible consistent with holding

*The use of lace is deprecated by some people, and in some of the Anglican churches it is never used. Lace-making, however, belongs to the arts and for centuries some of the most beautiful examples of it have been made with loving devotion and great skill to be used to the glory of God in the service of His Church.

it. It may be laundered or cleansed, but this should be done only when necessary. Small needles rather than pins are advocated to hold lace when preparing to sew it, as they are finer and sharper.

To launder lace, first soak in cold water, then put a clean cloth (to prevent any possibility of rust) in a saucepan with cold water and some pure soap which has been cut up; place the lace on the cloth and bring the water to a boil. Rinse in several waters. Lace should never be rubbed. To dry lace, spread it carefully on a board or smooth surface. If it is necessary to press it, lay it between two pieces of flannel, and do not have the iron very hot.

Cloth vestments must be examined from time to time to guard against being injured by moths.

It is well to remind heads of altar guilds and others that altar hangings and other vestments of the Church and of ministers can be beautiful without being excessively expensive. Embroidery is always a difficult matter as well as expensive and should be undertaken only under an artist's direction. There are some figured materials which make beautiful altar hangings, without embroidery.

ALTAR LIGHTS AND FLOWERS

Candles for the Altar

In the early days of the Church lights were for the purpose of illumination, but later their use was continued because of their beauty and the beauty of the symbolisms which were involved.

Arrangement

Local usage will determine whether or not candles are to be used, and, if they are, the number and the occasions for which they are to be used. No general rule can be laid down, except that the lights must balance each other on either side of the cross.

Care of the Candles

Candles should be placed firmly in the sockets, and made to stand straight. In general, they should reach to the bottom of the sockets, but, in any case, they must reach down so far and be held so firmly that there is not the slightest danger of their falling out, even if they are knocked in the lighting. If the candle is too large for the socket it should be evenly pared all around until it is the proper size. If, on the other hand, the candle is too small, it should be carefully wedged, or wound with cloth or paper, until it is the right size. Care should be taken that the winding is not visible above the socket. Surgeon's plaster may be used for this purpose.

Before new candles are placed on the altar the wicks should be lighted and allowed to burn until the wax is reached. When cool, the charred wick should be broken off, leaving a small end standing upright. This practice facilitates the lighting when the candles are on the altar and obviates the danger of the wicks breaking off and gutting the candles.

After the candles have been used, the wicks should be broken off, the dripping removed, and the candles made even on the top, if necessary. It is often possible to avoid cutting (which is wasteful) if the position of the candles is changed. That is to say, sometimes the candles on one side of the cross are always lighted first and extinguished last, or there is a draught and the candles in one position burn more quickly than those in another. Under these circumstances the longer and the shorter candles may be changed. The difference in length will then be hardly noticeable, and, at the end of the following service, they will probably have burnt even.

Kinds of Candles

Wax (bleached) is light yellow in color; stearine is pure white. Wax candles are more beautiful in color and, being choicer, therefore, to be desired for the altar; on the other hand, there are great compensating advantages in using the stearine, for they do not bend with the heat, they do not drip so much, they last longer, and are less expensive.

Ordering Candles

In the end it is more economical to order candles in quantity, for the cost is less; and, moreover, the candles harden by being kept and therefore will burn for a longer time.

Before candles are ordered, the diameter of the socket should be measured. There is usually a variety of small candles of the same diameter. For example, 7/8 inch candles come in the ordinary length and also in the "extra long." The latter are better for some candlesticks, but, of course, there are fewer of them to the pound.

The large candles, two pounds and over, have a hollow base; and instead of being placed in a socket, fit on a fid which can be screwed to the candlestick in place of the socket. If the fid does not fit the hollow exactly, it must be wound. Care should be taken in placing the candle on the fid to see that the candle is secure and stands straight.

In some churches candle stocks for practical reasons are used instead of long candles.

Candlesticks

If the candlesticks are lacquered, polish should not be used and moisture should not be allowed to come in contact with them. They should be handled either with gloves or with a soft cloth. When necessary, they can be re-lacquered; but this should not be necessary for years.

If the material is silver or polished brass, the candlesticks should be kept bright by the use of a

reliable polish that does not scratch and polished with chamois or soft cloths.

It is well to have bobèches of glass, or of plain polished brass, which will catch the drippings and can be easily removed and properly cleaned.

FLOWERS FOR THE ALTAR

"O all ye green things upon the earth, bless ye the Lord: praise Him and magnify Him for ever."

Object

Flowers are placed on the altar not as a matter of mere ornament, but to the glory of God as an expression of devotion, and that the altar may be beautified.

Method of Procuring

Flowers for the altar are given as offerings of devotion, thank-offerings, or memorials. They may be grown, gathered, or purchased.

In country parishes a church may have a garden where flowers for the altar may be grown. The work of planting and caring for the garden could be in charge of the younger members of the guild.

Position and Arrangement

Although we speak of placing flowers "on the altar," they are really not placed upon the altar itself, but upon the gradines, or retables, or in the

niches of the reredos, if there is one, back of the altar. Care should be taken in the arrangement not to conceal the cross, but rather to direct the eye toward it. The candles, also, if used, should not be hidden.

The flowers on one side of the cross should balance those on the other side, not only in position, but also in quality and color. If the cross hangs above the altar, there is often one large container of flowers beneath it. It is impossible to lay down any rule as to the best way to arrange flowers; this must be determined by the design of the altar and immediate surroundings, the background, and by individual taste. With an architectural or sculptured background the harmony of line is especially important; for, if this is not regarded, a good effect cannot be obtained. In all cases, flowers should be *arranged*, not simply put into vases, and a few flowers are sometimes as desirable as many.

Vases

Vases are receptacles for holding flowers, but are without symbolism in themselves. Their presence on the altar, when they are not in use, is therefore meaningless.

On many altars the best effect can be obtained by the use of two brass vases with a somewhat formal arrangement of flowers. On other altars, where there is a reredos or more than one gradine, it is often possible to use a number of vases to good effect. In such cases simple glass vases are

recommended. These can be secured in all sizes and shapes, and a variety of them facilitates the good arrangement of any kind of flowers.

It is well to arrange the flowers in empty vases, and afterwards to add the water. This method obviates the danger that a vase will tip over, for there are many flowers which absorb water rapidly, and thus tend to make a vase top-heavy. A vase which stands firmly without water is in no danger of tipping over when the water is added.

Color and Variety of Flowers

It is usual to use white flowers on Easter, Ascension Day, and All Saints' Day; red on Whitsunday; this custom is to emphasize the significance of the day. There is, however, no universally established rule for the color of the flowers used.

Colors, or combinations of colors which do not harmonize with the hangings and surroundings, should be avoided. To illustrate a bad combination: Terra-cotta red hangings, bunches of magenta flowers. Matching the hangings in color is not necessary, but there should not be discord.

Even in city churches, the use of greenhouse products exclusively is not necessary. Though more costly, these are not always more beautiful. By the use of spring, summer and autumn flowers, and by the exercise of some ingenuity and forethought, it is often possible to obtain flowers from gardens, from the fields, or from the woods.

On some altars nothing is more lovely than the field daisies.

Preservation

Fresh flowers should be obtained; and, if it is desired that they last as long as possible, it is advisable to procure them when in bud, especially roses and lilies. No faded flowers should be allowed to remain on the altar, whether there is a service or not. Much can be done to prolong the life of flowers and certain suggestions are here given:

Branches of trees, flowering shrubs, and woody plants should have the bark removed from the end of the stalk for five or six inches. In addition, it is well to make incisions in the bark on the part of the stalk which is to be in the water. Thus the water is absorbed more rapidly. It is advisable, also, that the branches be soaked in water for some hours before they are arranged, for otherwise they may not absorb enough water and may droop.

The stems of dahlias, poinsettias, and other flowers which "bleed," should be cauterized, after cutting, by plunging the ends into boiling water, or by burning them. They should also be soaked before using.

The lower leaves of carnations, snapdragons, phlox, mignonette and most garden flowers should be removed before they are put into vases—otherwise those leaves which are in the water have a tendency to become slimy and foul-smelling.

The water in the vases should be kept fresh, and must be changed from time to time. Some flowers require much more water than others, and no flowers do well with their stems tightly compressed. Many flowers (especially wild ones) absorb water very rapidly, so the vases must be replenished often. Such flowers should be soaked before they are arranged, and the water tempered according to the atmosphere. The end of the stems of roses should be cut frequently, much space should be given them, there should be plenty of water in the vase, and one leaf at least should be submerged in the water. All flowers of the lily family do well with little water, but they are not harmed by much of it.

Disposition

In churches which are open all the week, the flowers may be left on the altar until they begin to droop. In churches which are used only on Sundays, they may be distributed, after the service, to the sick and shut-ins; but the sacred purpose for which they were procured should always be borne in mind. If with the flowers a card is sent bearing, perhaps, the simple statement "From the altar of ..... Church," it may emphasize the message to the one who receives them. If the flowers cannot finally be burned, a sense of reverence would suggest their being wrapped in paper, rather than being carelessly thrown away with ordinary refuse.

PRAYERS SUITABLE FOR ALTAR GUILDS

Direct us, O Lord, in all our doings with thy most gracious favor and further us with thy continual help, that in all our works, begun, continued and ended in thee, we may glorify thy holy Name and finally, by thy mercy, obtain everlasting life; through Jesus Christ, our Lord, *Amen.*

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, merciful Lord, to thy faithful people, pardon, and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

O loving Saviour, we pray thee to send thy blessing upon this Altar Guild and the work of all its members; give us thy grace that we may be loyal to thy holy Church, and faithful in our care of holy things. Grant that as we adorn and make ready thy Altar we may learn greater love and reverence for all that belongs to thy service, and

through all outward symbols come to a clearer vision of the inward and spiritual truth taught by them.

We ask this for thy sake, O blessed Lord and Master. *Amen.*

O Lord Jesus Christ, who dost condescend to make our churches thy dwelling place, and our altars the throne of thy sacred Presence in the blessed Sacrament of thy love, accept, we pray thee, our services and grant to us such reverence of mind and purity of heart in adorning and makeing ready thy sanctuary, that we may truly please thee, and by thy mercy may finally enter into the heavenly Temple not made with hands, which needs no adorning, where thou, with the Father and the Holy Ghost, ever livest and reignest, one God, blessed forever. *Amen.*

PSALM 84. *Quam dilecta!*

O how amiable are thy dwellings: thou Lord of hosts!

2. My soul hath a desire and longing to enter into the courts of the LORD: my heart and my flesh rejoice in the living God.

3. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O LORD of hosts, my King and my God.

4. Blessed are they that dwell in thy house:

they will be always praising thee.

5. Blessed is the man whose strength is in thee: in whose heart are thy ways.

6. Who going through the vale of misery use it for a well: and the pools are filled with water.

7. They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8. O LORD God of hosts, hear my prayer: hearken, O God of Jacob.

9. Behold, O God, our defender: and look upon the face of thine anointed.

10. For one day in thy courts: is better than a thousand.

11. I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12. For the LORD God is a light and defence: the LORD will give grace and worship, and no good thing shall be withhold from them that live a godly life.

13. O LORD God of hosts: blessed is the man that putteth his trust in thee.

PSALM 43

3. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy holy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

SERVICE OF ADMISSION INTO AN ALTAR GUILD

Minister: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*
O God, make speed to save us.
Answer: *O Lord, make haste to help us.*
Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*
Read responsively Psalm 84
Minister: My daughter, what is your desire?
Answer: *I desire to be admitted to the Altar Guild, and to share in all its privileges and duties.*
Minister: Do you promise to conform to the rules of this Guild, and to do your work in it faithfully and reverently?
Answer: *I do, God being my helper.*
Minister: The Lord be with you.
Answer: *And with thy spirit.*
Minister: Let us pray.
The Lord's Prayer

Minister: O Lord, save thy servants.
Answer: *Who put their trust in thee.*
Minister: Send them help from thy holy place;
Answer: *And evermore mightily defend them.*
Minister: Lord, hear our prayer;
Answer: *And let our cry come unto thee.*
Minister: Give ear, O Lord, to our prayers, and vouchsafe thy blessing to these thy servants, whom we bless in thy Name; that by thy grace they may faithfully serve thee in thy Church, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

Then shall the Minister admit each one severally, as follows:

I admit thee into the fellowship of ..... Church Altar Guild, to share in all its privileges and duties; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*
Minister: Behold the handmaid of the Lord;
Answer: *Be it unto me according to thy word.*
Minister: The Lord be with you.
Answer: *And with thy spirit.*
Minister: Let us pray.
Minister and People: O Lord Jesus Christ, who dost condescend to make our churches thy dwelling place; accept, we pray thee, our services, and grant to us such reverence of mind and purity of heart in adorning and making ready thy sanctuary, that we may truly please thee, and by thy mercy finally enter into the heavenly temple not

made with hands, which needs no adorning, where thou, with the Father and the Holy Ghost, ever livest and reignest, one God, blessed for evermore. *Amen.*

Minister: Grant, O Lord, we pray thee, to all those who worship before the altar that we help to adorn, an ever fuller realization of thy presence, and closer fellowship with thee; through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A SUGGESTED FORM OF BY-LAWS

Article I Name

The name of this organization shall be the Altar Guild of ..... Church.

Article II Purpose

The purposes of this Guild shall be to prepare for all services of the Church under the direction of the Rector and to see that suitable furnishings for the altar and vestments for the clergy are provided.

Article III Membership

Members of the Guild shall be communicants of the parish, elected by the Guild subject to the approval of the Rector.

Article IV Officers

The officers shall be a Directress appointed by the Rector for a term of three years; a Secretary and a Treasurer elected by the Guild for terms of three years. No officer may serve more than two terms.

The Directress shall preside at all meetings, appoint committees, and have general oversight of all matters pertaining to the Guild.

The Secretary shall send out notices of meetings and record the proceedings of the meetings.

The Treasurer shall keep an accurate account of all funds and shall pay all bills authorized by the Directress.

Article V Meetings

Meetings of the Guild shall be held at the call of the Directress as often as necessary to report progress and to stimulate the work.

Article VI Dues

Dues of $..... a year shall be collected by the Treasurer.

Article VII Amendments

These By-Laws may be amended at the annual meeting of the Guild by a two-thirds vote of the membership.

HYMN USED BY THE DIOCESAN ALTAR GUILD

We love the place, O God,
  Wherein thine honour dwells;
The joy of thine abode
  All other joy excels.

We love the house of prayer,
  Wherein thy servants meet;
For thou, O Lord, art there
  Thy chosen ones to greet.

We love the sacred font,
  Wherein the holy Dove
Bestows, as ever wont,
  His blessing from above.

We love thine altar, Lord,
  Its mysteries revere;
For there, in faith adored,
  We find thy presence near.

We love thy holy word,
  The lamp thou gav'st to guide
All wanderers home, O Lord,
  Home to their Father's side.

Then let us sing the love
  To us so freely given,
Until we sing above
  The triumph song of heaven! *Amen*

The Hymnal 1940, No. 398
Tune: "Quam Dilecta."

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